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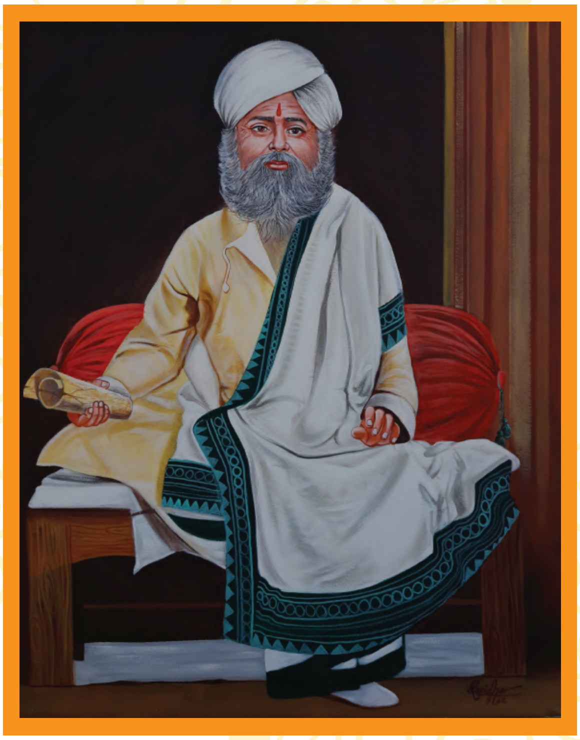
Pavak

JONARAJA INSTITUTE OF GENOCIDE & ATROCITIES STUDIES
जातिरक्षानिमित्तं

> *"...Settled on the term 'Genocide' because the Greek and Sanskrit connotations of the root word 'genos' signified a human group that was constituted through a shared way of thinking not objective relations."*
>
> **- Raphael Lemkin, in his autobiography 'Totally Unofficial'**



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जनानाम जातिविध्वंसे सूहभट्टः कृतोद्यमः।

- Pandit Jonaraja, Father of Genocide Studies

Pandit Jonaraja, the author of second Rajtarangini that follows the Rajtarangini of Kalhan, was a Kashmiri Shaivite Bhatta Brahmin. His real name was Jyotsanakar, meaning the creator of moonlight. This poetic name was true to his being. He was an exceptional and sensitive poet, well versed in history, astrology, Ayurveda, Yoga and subtler aspects of all these disciplines. He was a renowned Sanskrit scholar. His year of birth as per the records available is estimated as 1389-90.

Like Kalhan he has written the history of Kashmir in poetry. That is not all there is about him. He has recorded the genocide of Kashmiri Pandits in detail and delineated its aspects like the present day genocide scholars.

Jati Vidhwans—this is the word Jonaraja has coined to describe genocide. He has defined genocide and his definition almost mirrors the definition given by Raphael Lemkin. He has even pointed out the special intent that motivates the perpetrator and given a very sensitive and vivid account of how an ideology radicalises a regime and effects a total change in its mode of operation that leads to genocide. He has made it clear that the mind of a perpetrator is at a very low level of maturity. That is the view held by present day genocide scholars also. He has defined genocide and his definition is almost equal to the definition given by Raphael Lemkin. His account of the first exodus of Kashmiri Pandits, if placed in correct context, is no different from the atrocities the community faced in 1990.

Roots of the field of genocide studies are found in Pandit Jonaraja. He in every sense is "**Father of Genocide Studies.**"

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When Language Fails

> “Denialism is inability to accept and address the realities of genocide. When genocide denial becomes a state policy the will to prevent or punish genocide weakens and thus perpetuates a cycle of denial, violence and erasure.”

Sunanda Vashisht
Editor

Welcome to Pavak - Monthly newsletter from Jonaraja Institute of Genocide and Atrocities Studies (JIGAS). I am delighted to share the first issue of our monthly newsletter. Pavak is the brilliance of fire that purifies everything that comes in its way. Pavak newsletter derives inspiration from the auspicious deity of fire that cleanses and illuminates the intellect. Pavak will be our primary mode of communication that will inform our readers about our achievements, our research findings, our publications and our academic journey into the world of genocide studies. Pavak will give you a sneak peek into the world of JIGAS and will include articles from our students, faculty and well known genocide studies scholars around the world.

Where did the idea of Pavak newsletter originate from?

Genocide survivors can rarely recall the precise moment when they become part of perpetrator’s genocide project. Since genocide is a lengthy process, it is impossible to pinpoint an exact time when the tyranny starts. By the time the victim realizes they have become victim, there is usually no escape. A cloud of denial overpowers the victims. Moreover, their memories do not develop in a chronological order. They accurately remember the last meal they ate before their world came crashing down, the last kind smile they got from a stranger, the last happy story they heard before their nightmare began. These memories they articulate with utmost precision. After that, memory is both a punishment and a necessity. Often we find genocide survivors fall silent or become incoherent. That does not happen because their memory fails them. It happens because language fails them.

Genocide survivor’s memory is a legacy that needs to be preserved and more importantly chronicled accurately. Hence Pavak was visualized as an attempt to preserve memories of genocide as legacies. When language fails, Pavak picks up the threads and presents them as a powerful testament of the unspeakable horror of genocide. The importance of chronicling cannot be overstated. The memories of genocide survivors not only become important historical documents, they also shape the identities of future generation of genocide victims.

Genocide Studies today has become a highly politicized and polarized discipline. The 1948 Convention's definition of genocide was formally ratified by the international community on December 9, 1948, effectively enshrining the statement "never again" in international law. Yet Genocide convention has not succeeded in recognizing all genocides or preventing them. Variety of factors ranging from geopolitics to power differential between nations has ensured that United Nations has not taken a lead in identifying genocides in real time. All genocides after 1948 that have been allowed to continue without interruption show how the political willpower of the international community, including geopolitical interest, is likely one of the main determinants of whether attempted genocide will be opposed. Not every genocide receives the attention of global community. Many acts of genocide have often been dismissed as mass violence or cultural flaw. Genocidal crimes have been hidden and perpetrators have been made heroes. Former UN Secretary General Ban Ki Moon addressing 30,000 Rwandans in 2014 in a deep moment of anguish said “We must not be left to utter the words ‘never again,’ again and again,” As long as western lens is used to study all genocides, the discipline of genocide studies will remain deficient, unfair and incomplete.

The biggest obstacle in recognizing and preventing genocide is denialism. Denialism is inability to accept and address the realities of genocide. When genocide denial becomes a state policy the will to prevent or punish genocide weakens and thus perpetuates a cycle of denial, violence and erasure. Genocide denial is a huge source of concern because it jeopardizes hard fought battles waged by victims, sows seeds of mistrust and prevents any kind of future reconciliation. Denialism becomes a ground for future battles and conflicts. One way to fight denialism is by enacting a law that makes denying genocide illegal. To prevent political rhetoric that glorifies genocide it is important that a law is passed that criminalizes denial of genocide.
Pavak will be an important addition to the world of genocide literature. Besides being a window into JIGAS and a first line of contact, Pavak will give a platform to those scholars who are working to bring much needed recognition to forgotten genocides. Pavak will present the snapshots of their academic, peer reviewed research papers and conversations with them.

In this inaugural issue I am proud to present messages by Shri. Tito Ganju, Chairman JIGAS, Shri. Dileep Kaul, Director JIGAS, a sneak preview into Smt Neha Kachroo’s ground breaking research on the impact of displacement on Kashmiri Pandit genocide victims living in Camps in Jammu area. We also present to you articles by JIGAS students, Isha Ganju and Anhad Jakhmola. Also a Q&A with students of JIGAS who share their views about JIGAS and what they intend to do after they graduate from our institution. You will also find information about applying to JIGAS as a student scholar and information about how to feature in Pavak.

Pavak is a journey of purification and self-awareness. It is a journey of denying the denial of genocide. It is a platform of safe spaces for speaking up. It is a journey towards a world where no genocide is ignored and potential genocides can be prevented in time. By subscribing to Pavak newsletter you become an important link in this chain of speaking up and supporting safe spaces. As Nadia Murad, Yazidi genocide survivor, human rights activist and Nobel Prize winner of 2018 said “Every time I tell my story, I feel that I am taking some power away from the terrorists.” Every time we speak up, we weaken the project of genocide enablers. Let no one take that power away from any genocide victim.

Genocide Studies: Understanding the Past to Create a Better Future

> “One of the primary goals of genocide studies is to understand the root causes of genocide. These can include factors such as political and economic instability, religious or ethnic tensions, nationalism, propaganda, and social inequalities.”

Tito Ganju
Chairman, JIGAS

Genocide is undoubtedly one of the darkest and most heinous crimes against humanity. It involves the deliberate and systematic extermination of an entire group of people based on their race, ethnicity, religion, or nationality. The effects of genocide are far-reaching and long-lasting, impacting not only the victims but also their families, communities, and even future generations.

Perhaps the most well-known example of genocide is the Holocaust, during which Nazi Germany, under the leadership of Adolf Hitler, systematically murdered approximately six million Jews. This event, along with the other atrocities committed by the Nazis during World War II, has become a defining moment in human history and a stark reminder of the dangers of unchecked hatred and intolerance.

But the Holocaust is far from the only example of genocide. The 20th century saw many other instances of mass killings, including the Armenian Genocide, which took place during World War I and saw the Ottoman Empire exterminate approximately 1.5 million Armenians. The genocides in Cambodia, Rwanda, and Bosnia in the 1990s are also well-documented and have left deep scars on those societies.

The ongoing tragedy of the Kashmiri Pandits is a dark chapter in India's history, which has gone unnoticed for far too long. For over 700 years, Kashmiri pandit community has suffered discrimination, persecution, and genocide in the Kashmir valley. In contemporary times Genocide of the Pandits began in 1989 when Islamic separatist groups, supported by Pakistan, launched a campaign of terror and violence against the community. This campaign of terror resulted in the displacement of Pandits from their ancestral homes, leading to their virtual extinction from the valley.

The systematic and brutal campaign against the Pandits has included targeted killings, rape, arson, and destruction of property. The Pandits were forced to leave behind everything they had and flee their homes to escape the violence. This mass exodus has left the community scattered across India, struggling to rebuild their lives and maintain their cultural identity.

The plight of the Kashmiri Pandits is a human tragedy that demands attention and action. The government of India must take urgent steps to protect the Pandit community and provide them with the necessary support to return to their homes in the valley, in accordance to the aspirations of the community.The international community must also recognize and condemn the ongoing genocide of the Pandits and hold the perpetrators accountable for their crimes. It is time to put an end to the suffering of the Kashmiri Pandits and ensure that they can live in peace and dignity in their homeland.

The effects of genocide are wide-ranging and long-lasting. For the victims themselves, the experience can be traumatic and devastating. Many survivors of genocide suffer from post-traumatic stress disorder (PTSD), depression, and other mental health issues. The loss of loved ones and the destruction of homes and communities can leave survivors struggling to rebuild their lives for years to come. The families and communities of those killed can also suffer from the trauma and loss. The social and cultural fabric of a society can be torn apart by genocide, leaving deep divisions and mistrust that can last for generations. The economic impact of genocide can also be significant, as the destruction of infrastructure and loss of human capital can have long-term consequences for a country's development.

Preventing genocide is therefore an essential task for all of humanity. It requires a commitment to tolerance, respect for diversity, and a willingness to confront hatred and intolerance wherever it arises. Governments, civil society organizations, and individuals all have a role to play in preventing genocide and promoting peace and understanding.

The United Nations has also played a critical role in this effort, with the adoption of the Convention on the Prevention and Punishment of the Crime of Genocide in 1948. This convention defines genocide as a crime under international law and requires signatory states to take measures to prevent and punish genocide.

To prevent future genocides, it is essential to understand why they occur and what factors contribute to their escalation. Genocide studies is an interdisciplinary field that aims to provide such an understanding. It combines historical, sociological, and psychological approaches to examine the causes, processes, and consequences of genocides.

One of the primary goals of genocide studies is to understand the root causes of genocide. These can include factors such as political and economic instability, religious or ethnic tensions, nationalism, propaganda, and social inequalities. By identifying these factors, researchers hope to create early warning systems to prevent future genocides from occurring.

Another goal of genocide studies is to explore the different methods used to perpetrate genocide. These can include mass killings, forced displacement, rape, and torture. By understanding the various tactics used in past genocides, researchers hope to develop strategies to prevent them in the future.

Genocide studies also explores the psychological impact of genocide on individuals and communities. The long-term effects of genocide can be devastating and can include trauma, loss of identity, and social isolation. Understanding these effects is crucial in helping survivors heal and rebuild their lives and communities.

One of the challenges of studying genocide is the difficulty of accessing reliable data. Genocides often occur in areas with limited access to information, and governments or perpetrators may attempt to conceal or deny their actions. Despite these challenges, genocide studies has made significant strides in uncovering the truth about past genocides.

The importance of genocide studies cannot be overstated. By understanding the root causes and tactics of past genocides, we can develop strategies to prevent future ones. By recognizing and addressing the long-term effects of genocide, we can help survivors heal and rebuild their communities. Genocide studies provides a critical framework for understanding one of the darkest chapters in human history, and by studying it, we can work towards creating a better future for all.

The Jonaraja Institute of Genocide and Atrocities Studies is a research institution that seeks to advance knowledge and understanding of genocide and other forms of mass violence. One of its key initiatives is the Pavak Newsletter, which will be published monthly to provide information about the latest research, events, and news related to genocide studies.

The Pavak Newsletter will serve several important purposes. First, it will help to disseminate information about current research and scholarship related to genocide studies. This is important because genocide studies is a rapidly evolving field, and it is important for scholars and practitioners to stay informed about the latest developments.

Second, the Pavak Newsletter will provide a forum for discussion and debate about key issues in genocide studies. This is important because genocide is a complex and multifaceted phenomenon, and there is often disagreement among scholars and practitioners about how best to prevent and respond to it. The Pavak Newsletter will be a platform for these debates, which can help to clarify and advance our understanding of genocide.

Third, the Pavak Newsletter will serve as a tool for advocacy and education. By providing information about the latest developments in genocide studies, the newsletter can help to raise awareness about the importance of preventing and responding to genocide. This can lead to increased support for policy initiatives and other efforts to prevent genocide and other forms of mass violence.

Pavak Newsletter will serve as a resource for survivors and victims of genocide. By providing information about events and resources related to genocide, the newsletter can help to connect survivors and victims with the support and services they need to heal and rebuild their lives.

Genocide is a complex and devastating phenomenon that has had a profound impact on human history. Understanding genocide is essential to preventing it in the future. The Jonaraja Institute of Genocide and Atrocities Studies and its Pavak Newsletter play a crucial role in advancing knowledge and understanding of genocide, and in promoting strategies for prevention and response. By supporting the work of the Institute and by subscribing the Pavak Newsletter, we can all play a role in building a better future for ourselves and future generations.

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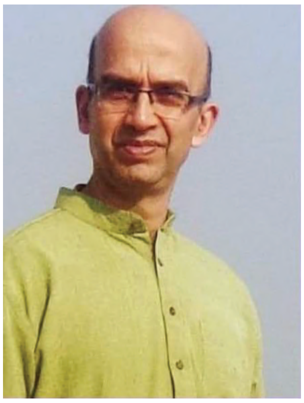
Why “Pavak?”



Pāvak is a form of fire, an energy that purifies. The fire god sustains our life. Touch your body and feel the warmth of the fire of life. Within your being dwell the fire of hatred also, the blackest of fires, that has consumed individuals, communities and the collectives as large as nations and groups of nations.

Dr. Dileep Kumar Kaul
Director, JIGAS

Pandit Jonaraja, the great Kashmiri historian, in his Rajtgarangini, refers to his deity Lord Shiva as pāvaknirmaladrstim, the deity who looks at you with his unpolluted pure eyes purifies your whole being. Pāvak is the purifying power of the look of the deity. This purifying expression Pāvak is the inspiration behind the name given to the official newsletter of Jonaraja Institute for Genocide and Atrocities studies. The creation of the institute itself is inspired by the work of Pandit Jonaraja who laid the foundations of the academic field of genocide studies about six hundred years ago.

Pāvak is a form of fire, an energy that purifies. The fire god sustains our life. Touch your body and feel the warmth of the fire of life. Within your being dwell the fire of hatred also, the blackest of fires, that has consumed individuals, communities and the collectives as large as nations and groups of nations. It is the fire of hatred that gives rise to ideologies that divide humans into in-groups and out-groups. An out-group is taken as inferior while as an in-group considers itself superior in every respect. The out-group according to the worldview of the in-group has no reason to exist in this world. This moral exclusion of the out-group leads to genocide–the crime of crimes.

We live in a world where such exclusionist, status quoist radicalized ideologies are ever striving to maintain their radicalized worldviews. These world views are out to polarize humans and to intensify mutual hatred to the extent that a whole collective begins to think in terms of annihilating another collective, imagines every member of the target collective erased from the face of earth that is the pathological genocidal imagination. This genocidal imagination widens its sphere from simple moral exclusion to the dehumanization of the target collectives. This dehumanization finds its extreme in “toxification” which means taking the target collective as so toxic that it becomes impossible to live with it and extermination becomes unavoidable. Toxification is the certain indication of the potential genocide of an outgroup. Nazis referred to Jews as bacillus, the life threatening bacteria and the holocaust resulted.

Pandit Jonaraja was the first to draw our attention to the element of toxification in a genocidal environment. About six hundred years back he made it clear that a perpetrator can toxify even the cultural symbols of the victim community. He says:

Kathāśesīkrte sarva gīrvāna pratimāgane |
Vyādhimukta ivānandam sūhabhatto bhajattatah ‖ (604)

(All idols of deities were destroyed and only the ruins stood there. Suhabhatta was so relieved as if he had become free of some serious ailment.)

This means that the idols were considered as ailments by Suhabhatta, the main perpetrator of the genocide in Kashmir. The idols are so toxic for him. If the idols in a temple are toxified it can be easily inferred that the worshippers of the idols cannot be treated better than them. Idols are broken because they are detrimental to the status quo established by Suhabhatta, the perpetrator, who wants to create an idol-free world. Toxification is the extreme form of dehumanization. You can dehumanize a man by referring to him as an animal but you can still let an animal live. You can dehumanize him by referring to him as an emotionless machine but still a machine can be allowed to exist. But when a man and the symbols and representations he is identified with are toxified, considered pathological you cannot but annihilate him because any disease must be eradicated if you want to live.

Slowly and steadily the Kashmiri Pandits were eradicated and the present day Kashmir stands totally cleansed of its original inhabitants who about six hundred years back constituted 100 percent population of the place. This shows that toxification is a sure determinant of genocide.

While sketching the character of Suhabhatta in verse 670 of his Rajgtarangini , Jonaraja comes to a very valid conclusion that even a civilized man can become a perpetrator under the influence of the radicalized, status quoist ideologies. It means that such ideologies can swallow whatever can be called civilized and human. Jonaraja is the torchbearer of that analytical tradition of Kashmir that has made significant contribution towards the understanding of the process of genocide. Such place specific analytical traditions can serve well to offer resistance to radicalized status quoist ideologies.

“Pavak” the newsletter of Jonaraja Institute of Genocide and Atrocities studies, aims at foregrounding such place specific analytical traditions. It is going to work towards taking the fight to the narrative sphere of such ideologies. “Pavak” is the divine element, the form of god that holds in it, the purificatory power of the fire god. It draws our attention to the fact that the power of creation is not a monolithic unit but a composition that contains multitudes. “Pavak” the purifying form of fire god instils hope in us that purifying elements are always there, in all creation around us. We have just to invoke them to purify this world of ours, to get rid of all elements that encourage the hatred of brother man. This purification of our world is not possible when one genocide is considered more important and other annihilations of humans are brushed under the carpet. “Pavak” will throw light on the cases that were less in intensity but achieved the goal of elimination of a collective from a place. Kashmiri Pandit genocide is one such example. The genocide of Kashmiri Pandits was completed in 1990 through seven waves of genocide spread over six hundred years and now their homeland is lost for them. Some genocide scholars have termed Kashmiri Pandit genocide as mere tragedy and focused their attention on the genocide that may occur but have not occurred yet. This may appear preventive in nature but is in fact, disastrously prejudicial. If the reality of any genocide is suppressed it will encourage the advancement of denialist practices and lead to a culture of hiding the genocides that have occurred or are going on. “Pavak” will raise voice against such unjust denialist schemes so that the voices of the victims are not choked.

It is not without reason that one of the names of Saffron, the representative flower of Kashmir is “Pavak-shikh.” It apparently means a fiery tuft, from the appearance of the yellow colored stigmas of the flower that are used as Saffron, the spice. It has immense purificatory properties for our biochemical system. So the use of the word “Pavak” in the name of Saffron represents collective Indic imagination and perception that breaks the status quo that emerges from the physical existence of the flower. Nothing in this world is just physical. A whole universe dwells within the confines of physicality.

With this Indic imagination and perception we place “Pavak” the newsletter of Jonaraja Institute of Genocide and Atrocities studies in your hands.

My Experience: Jonaraja Institute of Genocide and Atrocities Studies

JONARAJA INSTITUTE
OF GENOCIDE & ATROCITIES STUDIES

When I heard that a prominent group of Kashmiri Pandit activists were formulating a plan to start a system of lectures around theories of Genocide, I immediately sent a request to seek permission to attend classes. I am not a direct victim of a genocide but it was important for me to attend the classes because I had been exposed to horrors of genocide even if second hand. Thus, began a weekly session for 6 months, under the guidance of Senior Advocate Tito Ganjoo and Dr Dileep Kaul.

My interest was piqued when I observed how frank Dr. Kaul was about the subject at hand–the centuries-long genocide of Hindus that is never brought up because it would offend politically correct sensibilities. The main reason why people need to attend this session is because Hindus continue to be victims of unrecognized Genocide in various parts of the subcontinent and abroad. Hindus in Kashmir have experienced waves of genocide for generations, but this has never been brought to the world's attention. The community has undoubtedly preserved oral stories and a few narratives, but until now, they had never been visually supported by the entire nation. And in this, Dr. Kaul's efforts serve to emphasize how important it is to read about genocidal crimes and get ready for the future, which is unpredictable and harmful if we never comprehend it ourselves first.

During the reign of Sultan Zainulabdin Badshah, Jonaraja was a chronicler and court historian. The phrase "Jaati Vidhvans" coined by Jonaraja centuries before Dr. Lemkin is crucial for us to comprehend since it draws attention to the forcible uprooting of Jaatis or communities from their roots. Years before Professor Lemkin, Jonaraja not only made the significance of genocide clear for future generations, but also broke it down step by step. As a result, the institute bears his name in recognition of the value of his contribution. Given the necessity to ensure that our authors and scriptures are correctly emphasized with significant information as well as care, the tribute is crucial.

JIGAS doesn't just emphasize the value of our authors or our history; it also serves as a reminder of some crucial realities that we must all acknowledge and confess. These realities include the way some lobby groups today distinguish between the genocides of various communities and the criminality of the world organizations in failing to recognize or condemn the ongoing genocide against the Hindu people. When people refuse to acknowledge Hindu atrocities over the years, the simple reality that demands empathy and appreciation for genocides equally, goes for a toss. Sad to say, many Hindus have also been influenced by this lingo. It will take time for them to accept it, whether or not they are familiar with history. It will take time for them to accept it, whether or not they are familiar with history. Indians in general were colonized for a very long time, yet all we tend to remember is the 200 years the British ruled. Some people only recall the barbaric invasions, and some don't even want to mention either invasions or atrocities.

For instance, if you bring up the Christian Inquisition in Europe, which in the 15th century not only targeted Jews but also certain Protestant Christians, everyone in the west will be able to recall it. But do they ever focus on Goan inquisition? The Goan inquisition lasted beyond British colonial rule. What was the degree of harm caused? Lost temples? How many Hindus were killed and how many were converted? The answer is no. Perhaps it is too easy to ignore Hindu genocides.

Let's take another example shall we?

One of Dr. Kaul's lectures introduced me to the concept of the 'hedonistic scale' -a method to decipher the extent of likeness and the opposite of it for test subjects. This lecture talked about an individual known as 'Suhabhatt' who was a Kashmiri Pandit and after converting to Islam, showed extreme zeal in killing and persecuting his own community members as dictated by then Muslim emperor. Why did Suhabhatt do this? What could have been his mindset? Was it power? Was it inherent hatred for his own people that made him do it? Was it something similar to what Victor Frankl has described in his works around the concentration camps where certain Jewish guards tortured their own people with the same zeal?

Genocide and atrocities of Hindus have been afoot in multiple nations today. Pakistan, Afghanistan, Bangladesh, Sri Lanka, Fiji, West Indies, Myanmar, Indonesia etc. These mass atrocities have received little to no attention because International community doesn't worry about hindu genocides.It is only with the advent of social media we have started to know the extent of atrocities being committed in these areas. Legacy media has showed no interest.
Studying genocides is still nascent in nature. Institutions like Jonaraja Institute of Atrocities and genocide studies are showing us the way. My time with the institute hasn't ended even though my course work has completed. For me this is ultimate service to mankind. And service to our ancestors, culture, roots is the epitome Dharma.

Anhad Jakhmola

Why is it essential for women to study genocide and atrocities?

The documented genocides in modern history, such as those in Rwanda, Armenia, Guatemala, and the Holocaust, highlight the gendered nature of traumatic memory. Scholars and human rights advocates emphasize the importance of women's voices and perspectives in understanding the dynamics that emerge during genocidal violence. Focusing only on killing as a genocidal act ignores the non-lethal violence committed against men and boys, including rape and torture, which are also part of the act of causing serious harm to the group. Although perpetrators strategically use brutal rapes and other crimes against women to attack the group as a whole, some argue that only the number of those killed should determine whether genocide has occurred. Not only the crimes against women are overlooked but also the crimes against men other than killing as mentioned above are ignored . Studying genocide and atrocities will make men aware and empathetic too, as these crimes are still crimes but people do not include these when talking about genocide. However, this ignores the intent behind the attacks and the acts committed, which should determine whether genocide has occurred or will occur.

The study of genocide and atrocities is crucial for women as it reveals the gendered and feminized aspects of these conflicts. Women are often positioned as sexual objects, symbols of national and ethnic identity, and victims of rape. However, understanding the role of women in these conflicts can be challenging, both for women and social scientists. It is vital to create a space for women who have experienced atrocities to share their stories and begin to bridge the gap between the traumatic experiences of genocide and the language available to describe them. Therefore, studying genocide and wars is essential for women to gain a better understanding of their place in these conflicts and contribute to developing strategies for ending them.

Understanding the Causes of Genocide and Atrocities:

Young women need to understand that gender is not synonymous with the oppression of females by males. When we talk about genocide we have to take both genders, male and female into consideration. The term root-and-branch genocide carries the meaning of the murder of every member of the victim group–women, children, old and young men. But the term has a gendered meaning as well. Mother (woman) is the root and the child is the branch. Root-and-branch genocide involves a kill-all behaviour.

The modern times have not seen frequent root-and-branch genocides. If we talk of gendericide or gender-selective genocide, the males of battle age are killed primarily, because they can resist and fight back. There is no threat of resistance from women. Males can be killed and used as slaves. Young women have to understand such genocidal schemes so that such gender based ideologies are resisted and eradicated.

Genocide and mass atrocities are not spontaneous events, but rather the result of long-standing conflicts, hatred, and systematic oppression. By studying these events, young women can develop a deeper understanding of the root causes that lead to genocide and atrocities. They can learn about the complex historical, political, and social factors that contribute to the escalation of violence and conflict. This knowledge can help young women identify early warning signs of potential mass atrocities and take preventive measures before it's too late.

For example, the Rwandan genocide, which occurred in 1994, was the result of a long-standing conflict between the Hutu and Tutsi ethnic groups, fuelled by political, economic, and social factors. The genocide resulted in the deaths of an estimated 800,000 people, mostly Tutsi, in just 100 days. When such a hypergenocide occurs it may lead to psychic numbing, a feeling of utter helplessness. But it is this high scale of violence that can drive women towards action. It needs to be noted that in Rwanda even women participated in genocide. With their children tied on their backs they killed the women of the victim community.

Women all over the world need to create an alliance to keep at bay, the emergence of such violent reactions from women. Women need to understand that when a genocidal situation like Rwanda occurs, women become equal participants in the atrocities. It is not without reason that the term "Rwanda test" is used to assess the participation of females in a genocide. The international Criminal Tribunal for Rwanda indicted Pauline Nyiramasuhuko for "personally directing squads of Hutu men to torture and butcher Tutsi men, and to rape and mutilate Tutsi women." This has challenged the notion of powerlessness and innocence of women.

> "Not only the crimes against women are overlooked but also the crimes against men other than killing are ignored. Studying genocide & atrocities will make men aware and empathetic too, as these crimes are still crimes but people do not include these when talking about genocide."

Still, most of us will agree that the presence and behaviour of women in a family acts as a restraint for the males to restrain their violence. But when women themselves are ready to join the violence the most concentrated ground level slaughter in twentieth century happens as in Karama in Butare prefecture of Rwanda where on April 20, 1994, between thirty five to forty thousand people were killed in less than six hours. Women have to understand their responsibility so that so that nowhere in this world such situations are repeated. That is possible only through the study of genocide. By studying the history and root causes of a conflict, young women can understand the importance of addressing underlying tensions and preventing violence before it escalates into a full-scale genocide. Women act as preventors of violence in families. They are the preventive elements capable of creating a world free of genocide.

Empathy and Compassion:

Studying genocide and atrocities can also foster empathy and compassion towards victims of such events. Learning about the suffering and trauma experienced by individuals and communities can create a deep sense of empathy, and inspire young women to take action. By understanding the human impact of genocide and atrocities, young women can become more compassionate and develop a greater sense of responsibility towards their fellow human beings.

For example, the experiences of survivors of the Holocaust, such as Anne Frank, have inspired generations of young women to speak out against prejudice and discrimination. By reading Anne Frank's diary, young women can develop a greater understanding of the human impact of the Holocaust and the importance of promoting tolerance and acceptance.

Promoting Tolerance and Diversity:

Genocide and atrocities often stem from intolerance, bigotry, and prejudice. By studying these events, young women can learn about the importance of tolerance and diversity. They can learn how to recognize and challenge discrimination and prejudice in their communities, and work towards creating a more inclusive and accepting society. Understanding the value of diversity can also help young women appreciate and respect different cultures and traditions, promoting a more harmonious world.

Isha Ganju

QnA with the scholars of JIGAS

Please tell us a little bit about yourself?

My name is Vishva Ranjan Pandita, I'm 27 years old. I am presently practicing before the Hon'ble High Court of Jammu & Kashmir. I have some background in fintech market also. Prior to this I have done my BA-LLB from the University of Jammu.

How did you hear about JIGAS and why did you apply for the Genocide studies program?

While practicing here in Jammu, one day while talking about genocide studies, a colleague of mine mentioned JIGAS Institute. The reason why I applied for the genocide studies is being a genocide survivor, I knew very little about my own genocide. I saw denial of genocide all around me and it frustrated me. I didn't know how to effectively counter their lies and propaganda. I thought this program will empower me to effectively speak about victimized and forgotten people.

What expectations did you have before you joined the program? Were those expectations met?

Before joining a program on genocide, I expected to gain a deeper understanding of the historical, political, and social factors that lead to genocide, as well as the various genocides that have occurred throughout history. I also expected to learn about the psychological and emotional impact of genocide on survivors and their communities, as well as the efforts made by individuals and organizations to prevent future genocides. Whether these expectations were met I would say, yes. The course was well designed and executed. Our professor gave us the comprehensive and engaging content, opportunities for critical thinking and discussion, and a supportive learning environment that encourages all of us to reflect on their own assumptions and biases.

What did you think about the curriculum that you were taught?

The curriculum is well-designed and provided us comprehensive and engaging content, opportunities for critical thinking and discussion, and a supportive learning environment that encourages participants to reflect on their own assumptions and biases. It also provided us resources and guidance for participants to apply their learning to real-world situations and make a positive impact in their communities.

What kind of scholars do you think will benefit most from this program?

A program that discusses genocide can be beneficial for a wide range of scholars and academic disciplines. Such a program could provide insights into the history, causes, and consequences of genocide, as well as the methods and strategies for preventing and responding to genocide. Scholars in fields such as history, sociology, political science, international relations, anthropology, and human rights could all benefit from studying genocide. For example, historians could examine the historical contexts in which genocide occurred, while sociologists could explore the social and cultural factors that contribute to genocide. Political scientists and international relations scholars could analyze the role of state and non-state actors in genocide, while anthropologists could examine the cultural and identity-based dynamics that contribute to mass violence. Human rights scholars could focus on the legal and ethical dimensions of genocide, including the responsibility to protect and the need for accountability for perpetrators. Overall, a program that discusses genocide could be a valuable opportunity for scholars to learn about one of the most serious violations of human rights and to develop a deeper understanding of the complex factors that contribute to it.

Did the program empower you to speak about forgotten genocides on national and international platforms?

Yes it did. Learning about a forgotten genocide can be a powerful tool for empowering individuals to speak on national and international podiums. By studying the history, causes, and consequences of a genocide, individuals can develop a deep understanding of the factors that contribute to mass violence and can become advocates for the prevention of similar atrocities in the future. The program helps in raising awareness, helping individuals become advocates for human rights and engage in activism, raise voice for the victims and challenge oppressors everywhere.

Research

Dr. Neha Kachroo as part of her research on genocide of Kashmiri Pandits sought to find out how displacement from Kashmir may have changed the living conditions of survivors. She conducted this research in government camps of Jammu where genocide victims were forced to live after being thrown out of their homes.

MAJOR FINDINGS OF THE STUDY

Following are the overall findings. Genderwise the picture remained more or less the same as overall except for the age of the displaced Kashmiris.

- High majority (87.1%) of the respondents were displaced in the year 1989 -1990.
- Nearly sixty percent of the respondents reported of not getting settled in the government camps immediately after the displacement.
- Slightly less than sixty percent of the respondents fell in the middle age group. Genderwise the picture remained more or less the same except the percentage of older females was slightly more compared to males.
- Very high majority of the respondents (90.6%) were from rural areas
- Little more than fifty percent of the respondents reported of having large families after displacement.
- Very high majority (87.7%) of the respondents had joint families before displacement
- Majority (67.9%) of the families turned nuclear from joint, soon after the displacement.
- Little more than fifty percent of the respondents reported of having high level of emotional intelligence.

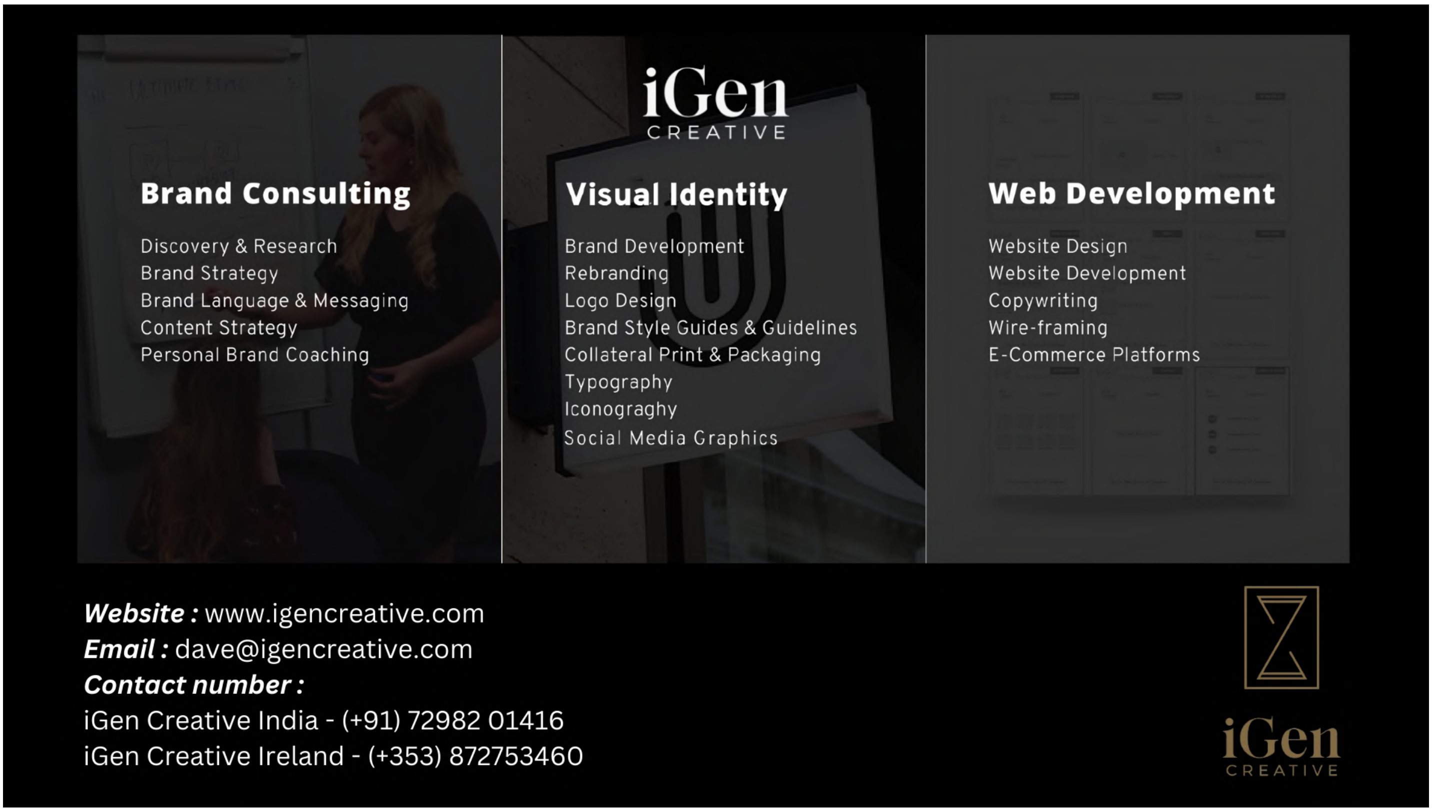
Socio-economic status:

- Slightly more than fifty percent of the respondents had low socio economic status before displacement.
- More than sixty percent of the respondents were skilled workers.
- About seventy percent of the respondents were earning in the range of Rs. 1001 to 9000/- per month before displacement.
- Slightly less than one third of the respondents had educational qualifications either upto graduation or post school diploma. Less than forty percent of the respondents had qualifications either upto secondary level or less.
- Little more than seventy percent of the respondents lived in independent bungalows with at least three to four rooms.
- Majority of the respondents did not possess own vehicles at Kashmir, from those who possessed vehicles; slightly less than seventy percent of them possessed scooters.
- Slightly less than ninety percent of respondents reported that they were not members of any organizations.

Loss of Property:

- Little more than sixty percent of the respondents had total loss of property, which comprised of land, house and household property and vehicles.
- Slightly more than fifty percent of the respondents had own land before displacement.
- Slightly less than sixty percent of the respondents owned ten or more than ten kannals of land before displacement.
- Slightly more than sixty percent of respondents reported that they were unaware of the position of their land
- A high percentage (97.2%) of the respondents possessed their own houses at Kashmir before displacement
- Ninety six percent of the respondents had lost their houses as they were either burnt (51.02%), abandoned (7.20%), illegally occupied (5.34%) or there was no information about them (32.6%).

- Almost all the respondents lost their furniture as it was either looted (43.80%), burnt (26.90%), still lying in kashmir (9.90%), under police custody (1.30%) or there was no information about it (26.00%).
- High majority of the respondents lost their kitchen equipment as it was either looted (39.80%), still lying in kashmir (10.40%), under police custody (2.50%) or there was no information about it (31.70%).
- High majority of the respondents lost their clothing as it was either looted (36.50%), burnt (14.60%), still lying in kashmir (7.40%), under police custody (1.30%) or there was no information about it (26.00%).
- High majority of the respondents lost their vehicles as it was either looted (34.60%), burnt (9.90%), still lying in kashmir (8.80%), under police custody (3.30%) or there was no information about it (24.17%)



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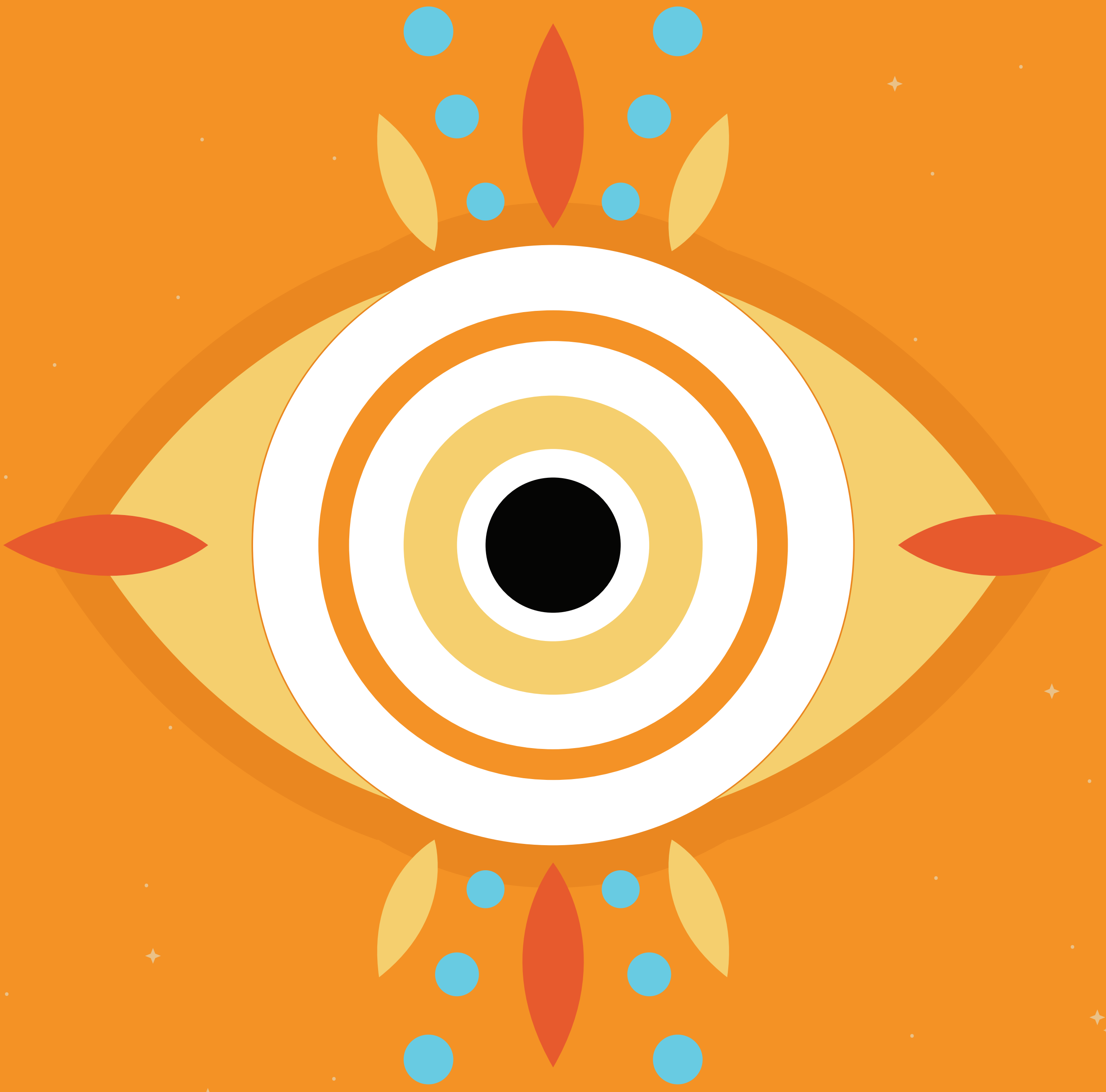

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